The Bombay Guardian.

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WEEKLY REVIEW.

—We regard the terms imposed by Germany on France as excessive and oppressive, and likely to defeat the very end which they were intended to secure, the humiliation and quiescence of France. We acknowledge however that if they are judged by the standard of European politics that has generally obtained, or by French history for the last 75 years, they are not excessive. And we entirely agree with the *Bombay Gazette* in this:

"If a treaty had been made after Sedan, no matter what the stipulations, the Republic or the Monarchy would have said that not France but the Bonapartists had been worsted, that it was absurd to suppose the Germans could beat *la grande nation*; that they made a speedy peace from fear, and that they were only too glad to escape over the Rhine. Providing internal dissensions had not weakened the Government, they would have been, after a few months of peace and preparation, in a fair position to renew the war. For the imperial army would have returned, the strong places would have remained intact, the resources of the country would have been unimpaired, the new levies would have been called up to wipe out the stain inflicted by the negligence and weakness of the Emperor. There would have been a war within a year, and it would have been prompted by the same passions which, unless they tear each other to pieces, will prompt the war likely to arise a few years hence."

We shall be surprised however if the 200 millions sterling are actually paid by France to Germany without a good deal more of fighting, and we think the German rulers will be in part to blame for this prolongation or renewal of the war should it occur. There is at this moment a very remarkable position of matters. There is insurgent Paris, in arms against the Government that made the treaty with Germany; there is that Government, calling for troops from the Provinces to put down this insurrection, and perhaps calling in vain; and there are the Germans, marching again on Paris that they may secure the prize for which they have been fighting. Things look ominous enough, and men's hearts may well fail them for fear of that which is impending.

—Mr. Grant Duff in his Indian Budget speech is reported to have said: "In one respect fortune had during the last two years favoured them conspicuously, and they had none of those tremendous and overwhelming disasters, such as the Orissa drought, which so often confounded human sagacity in India." *Fortune* hardly deserves the compliment here paid her. Mr. Grant Duff has committed himself to a most unfortunate statement, and the *Pall Mall Gazette* calls attention to it. In these two years here referred to occurred the terrible famine in Rajpootana by which a million or a million and a quarter of human beings perished. It is true a large part of Rajpootana is under Native princes; but the British is the paramount power and in many ways is connected with these states; and anything that extensively affects the population in them, tells upon the population in British India. The *Pall Mall* quotes Rev. Mr. Robson's remarks made in Bombay: "When the distress prevailed in Lancashire the paramount power invited the durbars of these states to subscribe for its relief, and got from them about half a lakh of rupees. When the famine prevailed in Orissa that power again asked these Native durbars to subscribe, and again a handsome sum was forthcoming. When famine visited these states themselves the paramount power told them to help themselves." But though Mr. Grant Duff remained ignorant of this fearful calamity, there were many thousands in Scotland who knew about it, and gladly responded to the appeals of the U. P. missionaries by sending thousands of pounds to the relief of the sufferers.

—Bombay is suffering just now from the annual Mohurrum madness. A stranger landing here at this season might be pardoned for suspecting that he had come to a nation of lunatics; or, awaked at night by frantic howls and screeches and the tomtom, and the rushing of men through the streets with torches, he might reasonably imagine that the city had just been taken by storm. A taboot has been planted close to our door, and we are favoured with singing, shouting, and tomtoming till past four in the morning. We fail to discern any good reason why the Natives should not be made to consume their own noise. The world is surely wide enough, this little island of ours is big enough to provide them with localities where they can drum and screech without robbing other people of their rest and equanimity.

—It is well known that a large proportion of the population of the island of Salsette consists of Roman Catholics; since the 16th century and the palmy days of Bassein they have constituted an important if not dominant element in the population; but it is not so well known that large numbers of these nominal Christians continue as devoted to caste as their forefathers were. In a village near Coorla there is just now a regular caste quarrel among these Romanists. A certain party descended from good caste Hindoos have possession of the Church and the sympathy of the priest, and they persist in denying another party admittance to the Church because the latter are descended from men of low caste. The latter, it happens, are educated and the former are uneducated, which of course, in caste matters, makes no difference. Repeated orders have been sent by the Archbishop of Goa to the Vicar of the Church, to admit the low caste Christians, but these orders must give way to the supremacy of caste. There is some fear lest the disputants should come to blows. Here is a fact which we commend to those who think that Missionaries should not insist on an abnegation of caste by converts, but leave the evil to cure itself under the gradual operation of Christian instruction. After three centuries the caste spirit maintains its place and asserts its undiminished power even among those who call themselves Christians.

The Brahmo Somaj preacher who lately embraced Christianity in Lucknow is spoken of by the *Indian Mirror* as 'an apostate.' This gives us an idea of the measure of respect which Baboo Chunder Sen entertains for Jesus Christ. One who recognizes Christ as a teacher come from God and, consistently with this, receives his testimony concerning himself, one who sincerely believes on him and gives proof of this by publicly confessing him in baptism, according to the absolute injunction of Christ, such a one is to be stigmatized as an apostate. To confess Christ before men and join his people, is apostasy. And the apostasy is not from one's ancestral religion, but from a religion of yesterday, if indeed we can call it that, and not rather a religion of to-day, so rapid are the changes that it undergoes. The Baboo went to England last year and made thousands of people believe that he had a profound and genuine reverence for the Lord Jesus Christ; he seemed to them on the very threshold of Christianity; one step more and the eloquent gentleman will be another Paul of Tarsus. But lo, he speaks with undisguised contempt of one who turns from Brahmoism to the religion of Jesus; he denounces him as 'an apostate.' If by this language he means to teach us that there is a great gulf between Brahmoism and Christianity, we accept the testimony. The Baboo may discourse as eloquently as he pleases about the character and precepts of Christ, and may sound the loftiest praises of him, yet must there ever be an immense interval between him and one that enrols himself among the disciples of Christ. The latter recognizes Christ as his Master, his Intercessor, his Saviour; as one in whom is the fulness of the Godhead bodily; whose word shall never pass away; whose authority over him is absolute. Very different indeed is the position of Chunder Sen; he, with all his admiration, sits superior to Christ; claiming a power to judge the words of Christ and to reject them; to set aside his commandments and his teachings except when they happen to tally with his intuitions. The true religion is not the religion of Christ, but the religion of Chunder Sen; and he who renounces the faith of Chunder Sen to become the humble disciple of Jesus, is an apostate. This language sounds strangely from the lips of one who has professed himself horrified with the severity of Christians in limiting the number of the saved to those only who have a true faith in the Saviour.

But Chunder Sen has obtained a great triumph. The Somajists have succeeded in recovering the lost lamb of their fold, Hem

Chunder Singhee. The *Indian Mirror* publishes a copy of a letter from him to the Rev. Mr. Thoburn, of Lucknow, in which he repents of his baptism, expresses his extreme regret for having taken this step, and discourses as follows:

"To me it now appears clearer than ever that the permanency of the peace which I have found cannot be preserved in the Christian Church, but in the Brahmo Somaj only which imposes no theology, dogma, ceremony, or creed, but gives full scope for the natural and free action of the human soul, and recommends to it God and God alone as the direct giver and upholder of knowledge, love, purity and peace. In the Brahmo Somaj only I firmly believe that I can live in the spirit in which Christ lived, and teaches us all to live."

For the young man's own sake we sincerely hope that 'he knows not what he does' when he thus openly discards that sacred act by which he avouched himself a disciple of Christ. We have seen a good many of these recantations, and they serve to exhibit the surprising moral weakness of the Hindoo in all that involves separation from his own people. Happily the cause of Christ can sustain these lapses and trials far greater. There is a tendency to attach great importance to the conversion of persons occupying a prominent position in society, and too much may have been said of the conversion of this Brahmist leader. Others of much humbler position received into the church about the same time, may perhaps be found hereafter instruments of glorifying God in a far higher degree than this young man would have been if he had remained stedfast.

We have received, and have been requested to notice, a little work entitled, 'The coming of the Lord and some subsequent events.' We have in this a collection of texts, and by the order in which they are arranged (with a few parenthetical remarks) the compiler shows us what future events he finds indicated in the prophecies of Scripture. First, the coming of the Lord into the air for his church, seen by none but believers; the dead in Christ raised and living believers changed and caught up into the clouds; then the judgment of Christians, and the marriage of the Lamb with the church, all in the air it would seem, the unbelieving world remaining quite in the dark. Then a period of seven years in which we have the rebuilding of the temple in Jerusalem by the returned Jews, their covenant with antichrist, the Man of Sin, who kills the two witnesses, stops the daily sacrifice, sets up his own image, persecutes all who have not the mark of the beast. Then the kings of the earth are gathered together against Jehovah and his Anointed. After this the Lord comes to earth and the Millennium begins. The Lord makes a new covenant with his people Israel and gives them the promised land; they build the temple and the city after the plan sketched in Ezekiel, and Levitical sacrifices are re-established; and all nations have to go up every year to keep the feast of tabernacles and worship the Lord. Then there is besides a heavenly city, a new Jerusalem, in which there is no temple. Afterwards, the general judgment. It is needless to say that a different arrangement of texts would give a very different series of events. We fail to find any indication in Scripture that the particular order assigned in this pamphlet is the true one; but as the writer carefully refrains from arguments, we are not called to enter into any discussion, the more especially as in former volumes of the *Guardian* we have abundantly shown what we suppose to be the chief events of prophecy yet unfulfilled, and given our reasons for these suppositions.

We take the following from the Report of the Free Church Bombay Mission for last year:

"Although our Native Christian scholars are still for the most part little beyond the commencement of their educational course, there are several of them now in their boyhood, who, it may be hoped, will grow up to be diligent students and useful agents of the Mission. In the College Division two students connected with the Institution were successful in passing the First Examination in Arts in the Bombay University. Mr. Anandrao S. Barve, who took the degree of B.A. last year, gave in his name this year as candidate for the degree of M.A., but was prevented by sickness from appearing at the examination. Mr. Anandrao, in preparation for this Examination, studied the evidences of Christianity, which the University recognizes as an optional subject. An old alumnus of the Institution, Mr. Vithal N. Patak, M.A., has recently been appointed to act as Head Master of the High School in Poona, one of the most important Government Schools in the Presidency. For two or three years past the number of students in our College Division has decreased. One reason of this is that the Jesuits have succeeded in establishing a College on a very large scale in a most suitable locality in Bombay. Besides the liberal assistance of Government, the fathers have obtained the support of Natives who are no friends of Missionary Institutions, by promising not to make it compulsory for Native students to attend classes for religious instruction."

The number of pupils in the Institution is not mentioned, but we learn from another source that 224 attended in the month of December. In the vernacular schools there are 620 pupils; of these schools 6 are for the Beni-Israel. In the Native Church there are 73 communicants. This Church is under the pastorate of the Rev. D. Nowrojee. It is gratifying to notice that the church-members contributed Rs. 572 last year; a good beginning has thus been made; and we look forward to the time when this Native church, with others in this Presidency, shall be equal to the work of sustaining their own institutions. The Catechists in charge of the Warali Mission in the N. Concan visit the large towns in their neighbourhood and most of the places between Dhanu and Damaun. There is an account of the Native Female Boarding School at Girgaum. Sixty girls are here receiving excellent Christian instruction and training, and being fitted for lives of usefulness in other spheres and relations. The school is now under the care of Miss Brown, who came a few months ago from Scotland for the purpose. From the beginning this school has been remarkably favoured in the character of the ladies under whom it has successively been. The Rev. Mr. and Mrs. Stephen continue to give this Institution their aid. We would suggest that a statement of income and expenditure, and also of the source of income, might suitably appear in the next report. We regret to learn that notwithstanding very economical management the expenditure exceeds the income from voluntary contributions. We hope there may be no necessity for reducing the number of the pupils.

The Orissa Baptist missionaries make an appeal for funds wherewith to build a Chapel at Cuttack, where the Native Christian community numbers 1,300 persons, the present edifice being much too small. The cost would be Rs. 10,000; of this Rs. 1,500 are given by the Native Christians. About Rs. 5,000 is yet wanted. The appeal, signed by Rev. Messrs. Buckley, Bailey, Brooks, and Bond, closes with these words:

"In presenting the present appeal we feel it necessary to state that we attach pre-eminent importance to the great principles of "the common salvation," in which all who love the Lord Jesus Christ in sincerity are substantially agreed. We believe that the great verities of the Christian faith lie at the root of all spiritual light and life and progress, and we ask the help of those who are equally persuaded of their infinite importance."

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SATURDAY, APRIL 1, 1871.

WHAT IS YOUR ARMOUR?

A man's armour will be according to the the conflict which he expects to wage. The armour will be determined by the enemy. And this again by the end he has in view. If the chief duty of life is considered to be the accumulation of money, then what he has to fight against is the sagacity of men employed in advancing their own selfish ends, his own conscience, the unselfishness which decries such a life as disgraceful, true religion which sets forth the claims of the world to come, and the character of God as revealed in his word and works. A peculiar kind of armour is necessary in order that a man may fight this battle successfully. Unbelief will be found a useful shield; with this he will parry and neutralize the swiftest and mightiest arrows of God's word, promises, protests, warnings, commands; expediency will be found a serviceable sword; a very suitable breast-plate will be conformity to the world; the hope of becoming a millionaire will answer as a helmet; pliability will do for a girdle; while, for special occasions, such maxims as the following will be found very good missiles: A bird in the hand is worth two in the bush; be not righteous overmuch; in Rome do as the Romans do; hold fast what thou hast; make hay while the sun shines; *laborare est orare*; where there's a will there's a way. And so, if any other worldly end occupies a man; the end will determine his conflicts, and his conflicts the armour he needs. Is it popularity he seeks? he must be very careful about his armour; must study the predilections and prejudices of men, acquiesce in the former and not offend the latter. Fancy a man going into this fight with the girdle of truth and the breastplate of righteousness; he will very soon be compelled to cast them from him, and snatch up the polished belt of politeness and the breastplate of inoffensiveness; a few fiery darts in his quiver will help to assail those who belong to the legion of truth.

But we are assured on the highest authority that men whose aims and whose armour are such as we have described, are losing all their pains, and a great deal more. They have made a signal mistake; they are fighting the wrong enemy; the real enemy is advancing with rapid strides upon their capital, perhaps his banner is already floating in the citadel, while they are spending all their strength in a remote corner of one of the provinces, in trying to scale a steep and sterile hill, the bottom of which is strewn with carcasses and the bold summit of which is veiled with clouds. We hear so much in these days of the goodliness of an energetic life; men are exhorted to get power and

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influence; but surely the first and great consideration must relate to the use to be made of one's energies, the direction in which one is to be carried by his powers; and until a man knows assuredly that he has found the right end, his energy and activity are of no more account than those of a maniac.

Happily, we have been notified by divine wisdom where to discover our true enemies, and by what tactics and what armour they are to be overcome. We learn with surprise and alarm that our enemies are invisible. What a fearful advantage this gives them over us? they can see us, but we cannot see them. Further, they have wonderful powers of deception, and can make us believe that they are our best friends, and can lure us into their own ranks and make us fight their own battles, and persuade us to consecrate all our powers and all our resources to the accomplishment of their bidding. This is appalling. And even if we should come to realize at last that we are in the hands of our direst enemies, such is the hold they will have got of our powers, that all efforts to liberate ourselves shall be in vain, unless One greater than ourselves should appear on our behalf.

But is not all this mere rhetoric? What a representation to give of this world! A likely thing indeed that all mankind should be led captive by an enemy! Well, it is not unlikely, it is a fact; and what is more, it is a fact that men acknowledge, sooner or later. Almost every one can see that his neighbour is under a delusion; and almost every one finds, sooner or later, that he has himself been under a delusion, a grievous one. Almost every man is brought at some time to say in his heart, I have spent my strength for that which is not bread, I have laboured for that which satisfieth not. Find a man who has money, health, reputation, a well-to-do family, and other prizes of this life, yet (if he have not something more) will it be made evident to you that he is not content, not happy.

But some of us have the word of God, which settles the matter. We know that all have come short of the glory of God, of the favour of God, which is, life in Christ. And some of us have found this life, and found out the true battle to be here waged. We have entered the army of Christ. One leading condition of this service, is that the will of the Commander is to suffice us: the best place to be that which he assigns, even if it be the lowest, the meanest. Another is that we are to fight with his armour not our own. Some that enlist make, alas, a great mistake. They bring armour of their own with them, and they insist upon being officers. Christ is not their Leader and Commander, and they are enemies of the cause they profess to honour.

Christ's wonderful armour tells us itself what our enemy is and what our tactics must be. The girdle of *truth;* our warfare is with falsehood, and the truth shows us what the falsehood is, sparing not our partialities which would make us lenient to certain falsehoods, and requiring us to be ourselves true in walk and conversation; for if there be a contradiction between the teaching of our lips and of our lives it is evident that we are not girded with truth. This is still more lucidly shown by the breastplate of *righteousness;* it will not be enough for us that we have the shield of faith in Christ's righteousness, our fulfilment of God's will must be something far beyond the righteousness of the Pharisees; let us have a conscience void of offence towards God and man; our fight is with unrighteousness, with all forms of it. If our feet are shod with the preparation of the Gospel of peace, we shall be doers of the word and not hearers only; shall visit the fatherless and the widows in their affliction; contending earnestly against the Gospel of this world, which says, Eat, drink, and be merry, for to-morrow we die. With the shield of *faith* we quench all the fiery darts of the adversary, holding fast to the conviction of God's love to us in Christ, and not suffering our own heart to have the interpretation of God's ways and words; we war against the unbelief which says it is a vain thing to trust in God. Our helmet is the *hope* of salvation; we war against the false hopes of this life, and against despondency and scepticism. Our sword is *the word* of God: this is the weapon on which we rely; we prove it at a throne of grace, in our own experience, and in repulsing manifold solicitations to evil. Whatever words cannot be justified by the word of God, against them we are pledged to fight. To this standard we refer all.

Must we put on this armour and then come to Christ, to enlist? Where should we get it, apart from Christ? We must come to him in our rags and our defencelessness; as we are; he gives us the shield of faith and this constitutes us his; but the rest of the armour is to be then put on; if we reject it, even the shield of faith will be taken away.

THE NATIVE CHRISTIAN ALLIANCE.

THE 29th of March 1871, is a day to be remembered, and a day that will be remembered, in the Church of Christ in Western India. The Native Christian Alliance was then most successfully inaugurated. It was evident that the blessing of the Lord had been granted to this movement in answer to many prayers that had been offered up by Native and foreign Christians. In response to the invitation addressed to them, members of different Churches in all parts of the Presidency assembled on the day mentioned at 7½ A.M., in the Free Church Mission Church, Khetwadi. The Rev. R. V. Moduk, of Ahmednuggur, was called to the chair, Mr. Krishna R. Sangali acting as Secretary. After devotional exercises, the Rev Narayan Sheshadri and the Rev. Appaji Bapooji addressed the meeting in Marathi, in support of the resolution to form such an alliance; and the Rev. Dhunjibhai Nowroji expressed in Gujarati the substance of their remarks. All present were seated in the wall pews, the seats in the body of the Church remaining unoccupied. The chairman now called upon all present who wished to join the Alliance, to occupy the vacant seats. Immediately the Native Christians of all denominations, to the number of 109 (representing a number several times greater) moved to these seats, leaving only the women with a few Europeans and Natives in the side seats. One of the Spiritual Hymns of Mr. Krishnarao's collection was then sung with much enthusiasm, and thanksgiving was rendered to God. The rules for the regulation of the Alliance were then put to the meeting, with remarks by Mr. Gunputrao Navalkar, Rev. Baba Padmanji, and others, and adopted without a dissentient voice. It was then proposed by Mr. Ramchandra Krishnaji, that the Rev. Dhunjibhai Nowroji be President, Rev. Appaji Bapooji Vice-President, Mr. Shahoo Daji Secretary, with a Committee consisting of members of the different churches; this resolution was cordially adopted, and Mr. R. V. Moduk vacated the chair in honour of Mr. Dhunjibhai Nowroji. Mr. Dhunjibhai then addressed the meeting in Hindustani, in a strain of fervid eloquence that carried all hearts with him; some of his words will long abide in the memories of those who heard them.

The addresses that were made at this inaugural meeting, took due note of these points: 1st, There actually exists a union among all true Christians; no Alliance could create this, if it did not already exist. 2nd, It is important that this union should be manifested. 3rd, There is need that it should be increased, purified and rendered more influential in the church and in the world. 4th, No position of antagonism is taken up against denominations or churches. 5th, It is fitting that the Churches of India should learn to act independently and assume the obligations that belong to them, and the Alliance is designed and fitted to further this.

The Alliance has been happily formed by the blessing of God; the brethren who have taken a leading part in its formation have reason to thank God and take courage; but it will be necessary that all, officers and members, should continue in prayer for wisdom from on high. The test of time is yet to be met; unthought of difficulties and obstacles may arise; ambition, the Diotrephic spirit may come in, and if it should not suceed in getting leadership, may organize a snarling opposition; we trust that the barque of the Alliance may be guided successfully through whatever troubled waters may lie before it.

It is felt that the Native churches have been too dependent on Missionaries and foreign Christians. There will be perhaps a reaction from this, strong enough to reach an opposite extreme, a state of mind characterized by jealousy of the missionary, estrangement from him, disregard of his counsels. We are not sure but that something of this kind has manifested itself on the other side of India; but we hope and believe that there is not much likelihood of this, in the Western Indian Alliance.

WHAT IS TRUTH?

They understood not. (JOHN x. 6.) Thus demonstrating their blindness. The parable was very intelligible to those who were at all instructed in sacred things. The door is the divinely-appointed way of access to God's sheepfold. They had not entered by that door; had not been born again; had not been taught of God, nor been called of God to the ministry; they were actuated by worldly ends in seeking the government of God's church; were under the influence not of the truth, but of self-interest. By this other and forbidden way they had climbed up. In the fold, they conducted themselves as its enemies. They who would not be guided by them must be thrust out, like the poor man recovered from blindness. They who were taught of God would not be guided by them. They know the truth, and they try those who say they are shepherds and reject them when they declare not the truth. Here is plainly the power of private judgment secured to the believer. And we may see from this parable that Christ's church is one in all ages and dispensations. These Pharisees and Scribes were in his fold having climbed up some other way (even as multitudes now-a-days, calling themselves ministers of Christ without having been called of Christ or anointed with his Spirit). It is a mistake then to rear any great dividing wall between believers of the middle dispensation and those of the first and third. The Mosaic dispensation only covered 15 out of 40 centuries that preceded Christ. All the redeemed

are one body, and that body is Christ's. One star differeth from another in glory, and the unseen are more than the seen; but there is one firmament. By the shepherd in this parable is not meant specially or exclusively Jesus himself, but the true minister. There is indeed a reference to himself and to the once-blind man in the words, the sheep hear his voice, but it is to Jesus as a true minister in opposition to the self-seeking Pharisees.

All that ever came before me are thieves. (8.) He excepts of course those that came in his name.

The sheep did not hear them. (8.) It was soul-refreshing to Jesus to see how the grace of God wrought in this poor man under the most adverse circumstances, strengthening him to stand up all alone for his unseen Lord. Jesus knew that the Gospel would be preached to caste-loving races, and knew that God would enable some to confess him in the face of all.

I am the door. (9.) No figure can fully express Christ's relations to the believer. He is the shepherd; he is the door; in an important sense, he is the fold in which the sheep find safety; in another he is their pasture, the bread from heaven; he is the sun that shines upon them.

He that is an hireling, whose own the sheep are not. (12.) The true pastor identifies himself with his flock and finds his interest, profit and happiness in the promotion of theirs, sacrificing his personal comfort for theirs. He only can be said to be called of God to this office of pastor, who willingly and habitually denies himself, foregoes his own pleasure and convenience, that he may be made useful to the flock. This is the definition of 'pastor' in God's book. He is not a pastor whose chief aim is that he may live comfortably and pleasantly and make a provision for his family, and at the same time have the credit among men of being a pastor. 'Whose own the sheep are not;' how expressive this description; no identity of interest; such a shepherd cares for the sheep just so far as the care of them may be necessary to secure his own comfort; will spare them just so much of his time and strength as may be demanded for that end; when their interests and his clash, theirs must go to the wall. The true shepherd is not more earnest in praying for his own family than in praying for *each family* committed to him, if possible for each individual, that he may present every one perfect before God. And so in other matters. Alas, it is to be feared that a majority of those who are called pastors, will be found hirelings when the testing day comes. The Son of Man came not to be ministered to, but these have gone into 'the ministry' especially that their own wants may be ministered to, gone into it for a living and a position.

Verses 14 and 15 should be thus read: *I am the good shepherd and know mine and am known of mine, as the Father knoweth me and I know the Father; and I lay down my life for the sheep.* He is united to his people by the same hallowed, intimate, wondrous tie of love that binds him and the Father together, by the bond of God's own love. The knowledge is not mere intellectual knowledge; it implies the overthrow of selfishness under the influence of which we seek our own, know ourselves, our own concerns and interests, and are hindered from giving our whole-hearted attention to others. Between the Father and the Son there were no dividing interests; the Father lived for the Son and the Son for the Father; so it is between Christ and his.

Not of this fold. (16.) This is explained by the words 'them also I must bring.' How did he bring those that were afar off? By the Gospel which he sent to them; he brought them, as he had brought this poor blind man to himself; by faith they come to him and to one another, constituting one fold. Here the axe is laid at the root of Jewish distinctiveness.

There shall be one fold and one shepherd. (16.) The Greek word here signifies flock, not fold. As there is one shepherd, so there can be but one flock. As the world was formerly divided between Jews and Gentiles, so it is now divided into the flock of Christ and those who are not his flock. In Christ all the people of God are one. What God hath joined let no man put asunder.

Therefore doth my Father love me, because I lay down my life. (17.) You think it a reproach that I should speak of laying down my life; as though it told against my power and dignity; understand that if the Father has complacency in my life, he has even more, signally more, in my death. But I lay it down temporarily, to take it again. Spontaneously I yield it. You have seen me preserving my life hitherto from the assaults of mine enemies; nor could I but continue to do so, were it not that I had received from my Father authority to yield it.

Why hear ye him? (20.) Why waste your time in hearing one who talks so wildly and who is evidently possessed with a devil. It is very easy to see how they reached this conclusion. They were the standard religious men; theirs was the truth; it was for them and their party to determine what true religion was; they had never had any other idea than this and they instinctively made war upon all that was incompatible with it. Just so, there are many in these days who imagine that their system of worship, their communion, their by-laws and ordinances are divinely established and is the standard by which men are to be tried; and so when the Spirit of God seems to be poured out upon other bodies, when the preaching of some who follow not with them is blest to the conversion of many, they exclaim, Delusion, fanaticism, madness! this is from the evil one and not from above; and even good men, having those hereditary prejudices, have only very slowly and with great difficulty been enabled to recognize the heavenly character of such a movement among the dry bones. What has opened *their* eyes has been the question, Can a devil open the eyes of the blind?

A MISSIONARY TOUR IN THE MOGULAI.

By the Rev. W. S. Price, C.M.S.

(*Concluded from page* 29.)

February 10th.—Started at 5 A.M. and made a stage of 14 miles to *Chikultun*. Had a conversation with a Mólvi from Jaulna, who, strange to say, maintained the divine institution of *caste*. He of course enforced his argument by an illustration. "God," he said, "has placed men on the different rungs of a ladder, some higher, some lower." It did not seem to occur to him that a ladder was intended, not for standing upon, but for ascending and descending.

Having but poor shelter from the sun, we begin to feel the heat of the day very trying. Drove on in the evening to *Aurungabad* (6 miles).

February 11th.—The Rev. Ruttonji Nowroji is in charge of this central and important station. His pastoral care extends to a considerable number of Native Christians scattered about in various villages within a radius of 40 miles from Aurungabad; and it must be confessed that to minister to the spiritual wants of such a flock, is no easy task.

Mr. Ruttonji has an English school near his house, the master of which is a Tamil Christian, the son of a Tamil clergyman. The school is mainly supported by a Government grant, and has an attendance of between 40 and 50 boys, of all castes and creeds; chiefly the children of sepoys in the regiments stationed here. I noticed also one fair-faced English boy, who presented a striking contrast to his sable school-fellows. I examined the school and found evidences of painstaking on the part of the teachers; but their task is one of peculiar difficulty and small encouragement. The frequent change of scholars, owing to the removal of regiments from the station, is the great drawback; as the same ground has to be gone over again and again, and the standard is therefore necessarily low.

Evangelistic preaching is carried on under Mr. Ruttonji's direction by *six* Native agents. The main object of my present visit is to examine and report upon these agents. Mr. Ruttonji has evidently taken pains to instruct them, and in regard to scriptural knowledge I found them improved since I last examined them six months ago. They were then *twelve* in number, but of these *two* were too infirm for active service, and *four* were, from one cause or another, inefficient. These have been removed from the list of the Society's agents, due provision being made out of local funds for those who were incapacitated only through age or infirmity. Those who remain are all men of good Christian character,—men calculated to commend the Gospel by their lives to those to whom they go. So far they are men of the right stamp, and we may confidently hope that God's blessing will rest on their simple labours. They are by no means equal in point of intelligence and knowledge of spiritual things. One man stands out superior in all respects to the rest. He is a really good specimen of a sincere, thoughtful, earnest Native Christian, and his wife, who was brought up by Mrs. Ballantine of the American Mission, does credit to her training. She is a young woman of pleasing manners, and appears to have hearty sympathy with her husband in his work, which she does her best to help forward. I was much pleased with all I heard and saw of Bapoo Télee and his wife, and trust that an abundant blessing may rest on their united and faithful labours in the Redeemer's cause.

Sunday, February 12th.—We were very happy in having the opportunity once more of spending a quiet Christian Sabbath, amid Christian surroundings. We commenced with an early service for the Native Church. The congregation was made up chiefly of the Evangelists and their families, together with a few Native Christians living in their own villages, 5 or 6 miles distant, who had come in for the occasion. After a practical sermon by the Pastor, there was a celebration of the Holy Communion, of which about 25 persons partook. By the kind permision of the Chaplain, our service was held in the room which does duty as a church for the European residents of the station. All that can be said in its favour is, that it is clean and sufficiently commodious, but as unlike a Church as it well could be. I have a strong suspicion that it was built originally as a billiard-room.

The *Camp* of Aurungabad is prettily situated about a mile from the city, rich in historical associations, and still possessing traces of a splendour which has long since passed away. To eyes which have seen nothing for some days except gloomy mud walls of Mogulai villages, the Camp presents a very cheering sight, with its nice clean bungalows, broad, well-kept roads, and flower gardens. There is a refreshing English look about it. The picture would be complete if it contained a nice little Christian temple, worthy of the name.

February 13th.—After a concluding meeting with the Native agents, we took leave of our kind hosts, Mr. and Mrs. Ruttonji, and about 3 P.M. set out for *Doulutabad*. Major————kindly lent us his bullock-cart, so we were enabled to send on our carts and tanga, to await us at Lassoora, about 24 miles ahead. At Doulutabad, which looks something like a miniature model of the Gibraltar rock, we were most hospitably received by Major and Mrs.————whom we had never met in our lives before, and to whom we brought no introduction except our English faces, now rather bronzed and weather-worn. The Major is engaged in taking photographs of the Cave Temples of Ellora, of which we saw some beautiful specimens. We met here an American gentleman and his lady, who, having plenty of money, and no children, are wandering over the world, like so many of their countrymen, in search of the wonderful and picturesque. After a late dinner we made ourselves as comfortable as we could in the bullock-cart, and set out for *Ellora*. The road was bad in places, and, as I was not feeling well, sleep was out of the question.

February 14th.—Came to *Ellora* at 2 A.M. I was in pain, and anxiously watched for the morning. At day-break we took shelter in the *Keilas*, but instead of spending a quiet day in exploring the wonders of this most wonderful place, I was obliged to pass most of the time in a recumbent posture and in silent contemplation, in imitation of the ancient sages, who once tenanted these weird old caves. As we had still another 14 miles to travel in the bullock-cart, we started again at 3 P.M. and reached our encampment at *Lassoora* soon after sunset. The officials of this place were remarkably civil, and cheerfully supplied all our wants. As it was too late to pitch the tent, we spent another night in the cart.

February 15th.—Spent the day at *Lassoora*. After our carts and tent had gone, one of the Patéls came out with a number of people and sat around us, whilst we spoke to them of Christ and the Way of Life. They appeared interested and had nothing to say in defence of Idolatry, except that they were ignorant and knew no better. Among them was a sharp Brahmin youth. He seemed naturally more intelligent than the rest, though he had no education, and could neither read nor write. He expressed his desire to go to Nasík to obtain some learning, and I gave him a promise to receive him without payment into our school at Sharanpur.

In the evening to *Shivrai* (14 miles.)

February 16th.—To *Byzapúr* (8 miles). A large town, and the officials rude and uncivil. We found our little tent pitched in a dirty spot on the bank of the river, against the stump of a little tree, whose branches were leafless. There was no better place, and as we feared to spend the day without some better protection from the sun, we made a hasty breakfast and pushed on to another village, *Telegáo* (8 miles). On the way my tanga, which has gone safely over some 200 or 300 miles of the roughest of rough roads, suddenly came to grief. Two bolts connecting the springs with the

axle gave way, and the body of the tanga gave a lurch forward, and threatened to part company with the wheels. We managed to apply a splint, and by careful driving reached the village without further accident. No blacksmith was to be had, so we had to fall back upon leather. A Chambhar (cobbler) was found who skilfully united the severed parts, and bound them tightly together with leather thongs. I made a note never to venture on a long journey without a few spare nuts and bolts.

February 17th.—Morning, to *Kopergáo* (12 miles). This is a large town, occupying a commanding site on the banks of the Godavery, which here, 60 miles from its source, is a considerable stream. Our pitching ground was a great improvement on what we have lately been accustomed to. It was on the left bank of the river, under a tope of Bhore trees, small in size, but affording a tolerable shade. As it happened to be the Hindu festival of *Shivratri*, the river presented a most lively appearance. Thousands of Natives, in carts, on ponies and on foot, all in their holiday best, flocked together to bathe in the sacred stream, whilst the Brahmins, like vultures, pounced upon every fresh comer and demanded the accustomed fee. I was sitting under a tree, our tent having gone on, when a poor Kúnbi with a sad countenance was passing by. He took off his shoes, and made salám. Seeing I spake kindly to him, he stopped and entered into conversation. He told me all his family troubles, and how in obedience to the Brahmins he had spent money and time in propitiating this and that god, and all to no purpose: a heavy cloud was over him still: his burden was not removed. I endeavoured to point out to him 'the better way,' and his heart seemed opened to receive what was said. He promised to come to me shortly at Sharanpúr. I had afterwards a visit from an Evangelist of the American Mission, who had been preaching the Gospel to the crowds of pilgrims on the river side.

In the afternoon went forward to *Kolgáo* (12 miles). The two Patéls of this place, both Mussulmans, treated us with hospitality such as we have not met with elsewhere. In the evening they provided wood for a fire, and brought all their people to listen to the Gospel message. There was a seriousness about them which was quite encouraging, and the questions they put were not foolish and trifling, as is usually the case, but reasonable and to the point. The Patéls urged us much to stay with them a few days, and accept their hospitality, and I was not a little sorry that we were unable to do so. I hope, however, to have another opportunity, if God will, of paying them a visit.

February 18th.—Left early in the morning, and after a stay of a few hours at *Dewpúr*, moved on to *Sinnur* (24 miles). I have a double object in coming here. In the first place, there are three families of Native Christians who, though living 20 miles from Sharanpúr, are nevertheless members of my flock, and have a claim upon me for a pastoral visit; and in the second place there is a Native Christian living here, formerly an agent of the C. M. S. who is engaged in farming operations, and who at the same time is doing what he can to propagate the Gospel among the people around him. He reports that whilst there is still on the part of many a good deal of determined opposition there are several Mahárs who show a disposition to embrace the Christian faith, and who are under instruction with a view to baptism. I am anxious to judge for myself on the spot, as to the reality or otherwise of this work, and to make such arrangements as the case may seem to require.

Sunday, February 19th.—We are pitched in a splended tope of mango trees, whose branches are bowed down with a profusion of leaves and blossoms, affording an almost perfect shade. The sight of this place conjured up before our eyes a picture of the past, and excited thoughts and feelings which it would be hard to describe. When we were last here, three years ago, a heavy storm came on and nearly washed us out of our tent. *Then* our beloved children were with us. It was our last encampment together; and now they are far, far away!

The Christian families and some others assembled under the trees for Divine service.

February 20th.—We were cheered this morning by the arrival of our dear friend and fellow-labourer, Carapit, who had ridden out so far to meet us. The day was chiefly spent in conversation with a goodly number of Mahárs, most of whom have acquired a good deal of knowledge of the subject-matter of the Christian religion. A Gosávi, who seems to be a man of some influence among them, was the chief spokesman on their side. He talked like a machine, but what he said was little to the purpose. The few professed inquirers were more serious than the rest, but their minds do not seem to be fully made up: they are not sufficiently awakened as to their condition and need, and consequently lack courage for the final step. I could do no more than warn them of the danger of delay, and leave them to the gracious workings of the Holy Spirit, who alone can soften the hard heart, and lead the sinner to the foot of the Cross; assured that if He has already begun His good work within them, He will bring it to perfection.

Tuesday, February 21st.—Left before day-break, and had a pleasant drive of 18 miles to Sharanpúr, which we reached before breakfast. Here, smiling looks and kind words of welcome awaited us. How grateful to our feelings, after the life we have lately led, to find ourselves again in the midst of Christian friends: men and women inspired by the same Faith, and Hope, and aspirations with ourselves; and whose hearts are linked with ours by that most sacred and lasting of all bonds: Christian love!

I would now close this record of our wanderings with feelings of thankfulness and praise to God for *journeying mercies.* "Surely goodness and mercy" have followed us. Under His gracious protection we have gone out and returned in safety; we and all our party have been preserved from sickness, and no serious accident has been suffered to overtake us. We are thankful too for the opportunity afforded us of gaining some information and Missionary experience which may be useful to us in time to come; and not less for the measure in which we were enabled to accomplish the objects of our journey. The Gospel invitation has been published in the "highways and hedges" over a considerable range of country, and in not a few places where it had never been heard before; and I trust that through God's blessing, our intercourse with the little bands of Native Christians here and there, may not have been in vain, but may have the result of "imparting to them some spiritual gift, to the end they may be established." May the Lord Himself quicken us all to more zeal in His cause, and prosper this and every effort to the advancement of His Kingdom!

CORRESPONDENCE.

SOMETHING FOR DARWIN.

To the Editor of the Bombay Guardian.

SIR,—Nobody at this time of day will deny the statement that every man has memories, sometimes dim, sometimes vivid, of the remote past in his own individual history. Now if we extend this principle and take the human race as a whole, what is there strange in supposing that in the memory of the race there may at times be obscure recollections of what humanity was in the earlier stages of its existence? For example, it has often been thought that the love of almost every man for possessing a *garden* has some connection with the garden of Eden in which, according to the vulgar account, our first parents were placed at their creation. Now, even if we borrow the principle wrapped up in this vulgar opinion, may it not be easily shown by an *argumentum ad hominem* to unscientific minds that they cannot consistently reject Darwin's Development Theory? Allow us then, Sir, to stand up for that much maligned man, Mr. Darwin, by permitting us in your next issue to lay the following argument before your readers.

We must premise at the beginning that our argument has to do with a topic somewhat commonplace; but to such things we must stoop, if we wish to show the whole bearings of a great theory. Great buildings may have small stones in their foundations. But for our argument. As all India knows, we are in the midst of the Mohurrum festival. In this once proud city of the Moslems, it is nothing unusual at this time to see men—followers of the Prophet—going about as naked as Government will allow, painted in various ways to represent divers wild beasts as nearly as the present human form will admit of. Now, Sir, though these men try to represent *different* beasts, there is *one* marked characteristic in which they all agree, namely, they all have donned an artificial caudal appendage. We put it then to the good sense of your readers, we put it to scientific minds, whether there is anything absurd in the supposition that all this may be but the outward expression of a confused recollection of what our race was in the dim and distant ages of the remote past. In those primeval times, Philosophy was yet unborn, and there was no history to preserve the record of the things that were. But if we are to judge of the past by the indications of it that we see in the present, to what other conclusion can we come than that, in whatever varieties the creatures existed which have since developed into men, they were all dignified with that appendage commonly called a *tail?*

It would perhaps be carrying our argument farther than the premises logically allow, to say that the followers of Islam were probably among the last to lay aside this appendage; but may we not conclude from the fact that Moslems don the tail on the annual recurrence of this festival of theirs, that *their* progenitors at least ceased to wear the tail in this Mohurrum month of the Mohamadan year?

We may further hazard the opinion, though we do it with diffidence, that when our ancestors laid aside the caudal appendage, they began to wear clothes, inasmuch as in the absence of a tail they would not otherwise have had sufficient protection against flies, wasps, and other creatures of the same class.

Had I time to dress up the above in scientific language and spread it over half a dozen pages of a book, it could, I venture to affirm, be made as good an argument for Darwin's theory as many he has himself advanced.

OMEGA.

Ahmedabad, 29th March 1871.

Epitome of News.

SATURDAY, MARCH 25, 1871.

—Mr. Bass, M.P., at the Midland Railway meeting on February 14, tried, but tried in vain, to induce the shareholders to take into consideration the long hours during which their servants are employed. Amid considerable interruption (says the *Leeds Mercury*) Mr. Bass proceeded to give instances of men being kept on their engines, up to so late a period as last month, for from twenty-three to about thirty hours, and contended that the company was thus paying for labour which, being kept up to such a stretch, could not be of the best character; that their engines were being subjected to too great a wear and tear; and that, for the sake of the public safety, the hours of labour of their drivers should be reduced. He moved that the directors appoint a committee of the whole board to consider the question he had raised. The motion, on being seconded, was put to the meeting and lost.

—*N. York Observer*: "It is a very noteworthy fact in connection with the religious prospects of the world, that the education of the Japanese is coming so much into the hands of Protestant Christians. The Japanese, government and people, have traditional hostility to the Jesuits, but several of the Protestant missionaries are placed in charge of the Imperial University and its branches. A large number of youths have also been sent to this country to be educated, several of them at the expense of their government. We think there must be at the present time nearly 100 Japanese at the different seminaries of learning in this country. The steamship America, which arrived at San Francisco last week, brought fourteen young Japanese noblemen who came to enter college. Several others have come within a few months. These facts are full of significance."

—"Affairs in Paraguay are improving. A President has been elected, and the people are slowly recovering from the calamities of the last war. The new Constitution is regarded as a very liberal instrument, and if all its provisions are properly observed, will be of benefit to the country. It provides for freedom of worship, the encouragement of immigration and the protection of immigrants, and for the summary punishment of any one who may attempt in the future to make himself Dictator. The Republic of Bolivia is plunged in revolution, three separate factions being engaged in fighting for power. The country is in a sad condition."

—*Times of India*; Goa: "Have you in Bombay any idea of the depredations which the robber-band, composed of a number of fugitive convicts, have continued to commit with impunity throughout the territories of Goa? The bandit captain of this horde, named Coostoba, is still at large, and, in the opinion of experienced men, will continue to be so, unless more effective measures are put into

operation to secure his apprehension. In the meanwhile, a funny incident has come to pass. Coostoba has despatched a message of peace to the Government! It is, I am given to understand, to the effect, that, should the Government pardon all the misdeeds which he and his party have committed in various parts of the country since his escape from lawful custody, revoke the sentence of penal servitude for life which he was working out in the arsenal in company of others now forming his band, and make him a captain in the Seebundee Force, then he would return to his allegiance, and in future, lead a life of quiet, peace, and honour."

A similar proposition made in 1855 was acceded to; but the present one is declined.

Monday, March 27.

—*Overland Mail*, March 3: Peace is at length concluded. The Treaty was signed on February 26, and was ratified by the National Assembly on March 1 by 546 votes to 107. On the same day 30,000 German soldiers entered Paris, taking up their position at the gates of the Tuilleries.

The terms of peace are as follows:—

1. France cedes to Germany a fifth part of Lorraine, including Metz and Thionville, and Alsace less Belfort.

2. France is to pay 200,000,000*l.* in cash—40,000,000*l.* in 1871, 80,000,000*l.* in 1872, and 80,000,000*l* in 1873, with 5 per cent. interest on the last instalment.

3. German troops will be maintained in France at the cost of the nation until the whole of the war indemnity is paid.

Paris was greatly agitated when the provisions of the treaty were promulgated, with a stipulation for the entry of German troops into Paris. Fears were entertained of serious conflicts between the populace and German soldiers. Happily no collision has taken place. The National Guards performed their duty well.

The Emperor of Germany has not entered Paris. The mob, in one or two instances, have taken frightful vengeance on suspected spies.

The deposition of the Emperor Napoleon has been almost unanimously voted by the National Assembly.

The Emperor of Germany has telegraphed to the Emperor of Russia announcing the preliminaries of peace, and affirming that Prussia will never forget that she owes it to Russia that the war did not assume greater dimensions.

—A Government proposal for a secret committee on the condition of Westmeath has been modified to a motion for a select committee, and passed after two nights' debate by 256 votes to 175.

—Mr. Mackonochie took part in the services at St. Alban's, Holborn, on Sunday. He wore chasuble, alb, and tunic, and stood with his back to the people while consecrating the elements. The sermon was preached by one of the curates, who said it would be soon impossible for any "Catholic priest" to remain in the Church; but they would not acknowledge the right of a secular tribunal to pronounce judgment. Come what might they would bow the knee to no Protestant Baal. Rather than to render homage to the image which Nebuchadnezzar, the King, had set up, they would go into the furnace; but let it be known they did not intend to leave the Church of England. They would cling to the see of Canterbury with the energy of men clinging for life.

—The agitation in Paris has been simply indescribable. The streets have been filled with armed men, the people have been out in myriads all night, and the National Guards have been marching with arms. Vengeance is vowed against the Emperor, the Prussians, and all traitors. The terms of peace have fallen on the population like a thunderbolt, and the city is in a state of frenzy. Even the most moderate among the better classes seem astonished now that they have to face the reality.

On Monday a meeting of delegates from the National Guards of Montmartre, Le Chapelle, Menilmontant, Montrouge, Belleville, and other arrondissements, was held, at which it was decided that the entry of the German Army was to be resisted *à outrance*.

The Boulevards were crowded until a late hour with groups discussing the situation. Another meeting was held at midnight on Monday in the Salle of the Marseillaise, attended by 1,500 National Guards, at which it was decided to attack the Hotel de Ville:—

A Commander-in-Chief was named, and a Government of National Defence. The National Guards declaring that the regular troops having failed, they were prepared to defend Paris to the last. On arriving at the Hotel de Ville, however, they found the authorities prepared to receive them. Many of the Guards, having already been under arms for forty-eight hours, were apparently too fatigued to enter upon a struggle, while they arrived so irregularly that the combined movement agreed upon fell through. They then retreated in large masses upon the Place de la Bastille. They moved the cannon from the Place Wagram to the Place Royale, where they established their artillery park, over which they mounted guard. As, however, the cannon are breech-loaders and the screws had been previously removed by the Government, they are unserviceable. It is otherwise with the cannon on the *enceinte*, which, under the Convention, were all to be taken off the carriages and laid by their side. These were all remounted upon the *enceinte* at Belleville and Montmartre, and sentries posted on the fortifications. Six police agents were missing the next morning when the roll was called: it is not known whether they have been murdered or are in confinement.

The *Journal Officiel* announces that a lamentable incident occurred on Friday at the Republican manifestation which took place on the Place de la Bastille. A band of rioters seized a police agent, named Vincentini, who was observed noting down the numbers of the battalions which made their appearance on the place, and, after fastening him to a board, threw him into the Seine. Upon the unfortunate man attempting to regain the shore, he was driven back into the stream with stones, where he finally was drowned. A magistrate who attempted to save him was obliged to take refuge in a neighbouring barrack to avoid a similar fate.

The mortality in Paris has lessened from 5,000 to 4,000, and the cases of small-pox have fallen to 200.

There is an unmistakeable feeling of regret among those who have sympathised with Germany from the commencement of the struggle that in the hour of triumph the better part of the German character did not advise securing the *prestige* of a generous policy to a vanquished foe, instead of the exaction of the heaviest possible terms. That the line was drawn where it was, was evidently owing to the risk of involving the interference of other European Powers, rather than from any disposition to spare France when placed so entirely at the invader's mercy that she was powerless to say "No" to any demand, however extravagant. Germany has lost the confidence of Europe in an hour when it would have been possible to have made it so strong that any future attack by France would have been almost beyond the range of possibility. As it is, France is resolved to bide her time for vengeance; and should Germany ever have another open enemy, that enemy may count upon a fierce ally, who will spare nothing to accomplish her revenge.

—The West India and Pacific mail steamer, which has just arrived, brings further details of the insurrection in Bolivia, and the capture and pillage of the city of Potosi—one of the finest in Bolivia—an event which has created a profound and painful impression in La Paz. In the terrible struggle which preceded the commencement of the pillage 500 of the inhabitants were slaughtered. The pillage commenced and lasted with unrelenting fury for three days, during which time the drunken and disorderly troops of Melgarejo committed all sorts of atrocities and violations, sparing neither age nor sex.

—*Friend of India;* Paris letter: "Had the Armistice been in any way delayed, we, with many thousands similarly circumstanced, might have died from sheer starvation. The rations are said to be 25 grammes of horse flesh per person for four days, and 300 grammes of black mud composed of all sorts of enormities, sweepings of granaries, chopped straw, &c., &c., daily for each person. This horrid bread has caused more deaths in Paris than the fire of the Prussians, who amused themselves for a whole month by bombarding us day and night, with but a few brief intermissions. But with all this Paris has never looked so sad as since the capitulation. The deaths from cold and epidemic disease rose to more than 5,000 a week, trebled the ordinary rate of mortality. The Hygienic Commissions strongly counsel all young persons to refrain from coming to Paris until after the spring, for the city is now a veritable pest house. Fuel is one greatest necessity at present; the fuel that is to be had being sold at six times its ordinary cost. Charcoal has long been a myth."

—"A Native Christian" in the same journal, says that the Barrack system has "made the Native Christians selfish, deadened their energies, destroyed their zeal, their earnestness, and their spirit of devotion." We hardly think the Barrack system (Compound system) would have destroyed these had they existed, but it may well have hindered their development.

—*Times of India:* "Three thousand men are said to be at work on the construction of a line of railway from Port-Said to Alexandria, for the connection of the line of forts intended for the coast defence of Egypt. A railway from Port-Said to Zagazig is also spoken of."

—H. M. Ship *Forte*, flagship of Rear-Admiral Cockburn, arrived in Bombay yesterday.

—Scarcity continues in Bushire, though the wheat crops are better.

—A Calcutta thief stole a box which he supposed to contain jewels, took it to a bush, touched a spring, when it began to play a tune; this so alarmed him that he fled, and a policeman attracted by the music obtained the box for the owner.

—The *Times*, in an article entitled "The last legal blow at the Ritualists," on the Judgment of the Privy Council in the case of Mr. Purchas, says: "If this Judgment teaches Ritualists and extreme partisans that, whatever may be said for their doctrine and practices, they are utterly incompatible with the spirit of the English Establishment, we shall regret their personal loss, but we shall consider that they have only opened their eyes to facts which ought to have been apparent at the outset. It is of no avail, in short, blinking the fact that a spirit has of late been at work in the Church which is utterly alien from a Reformed, a Protestant, a reasonable, and an English religion; and this judgment may possibly be the means of bringing the antagonism to a head. For our part, we welcome the conclusion of a wearisome controversy. No man of sense and sound piety will be aggrieved by being forbidden to dress himself up in obsolete garments, or to resume mediæval attitude in the most solemn Ordinance of Religion. Coupled with the recent decision in the case of Mr. Voysey, this Judgment shows that the law of the Church is still strong and moderate enough to restrain extremes in both directions. From that point of view it claims additional respect from Churchmen, and it will add to the confidence felt by the people in the character of their national Church."

—*Deccan Herald:* "We have to record a very sad occurrence at the Kirkulla station yesterday. A mad dog rushed into the Station Master's apartments, and seized his child by the cheek. The mother ran to rescue the child, and the dog seized her by the thumb, and bit it off. The mother and child were at once taken to Lanowlee for medical treatment."

—The mill at Coorla is now, it is said, the largest mill in India.

—*Friend of India:* "A strange controversy seems to have found its way into the home papers, as to whether soldiers coming to India should be allowed to bring wives. A worse controversy or one more indicative of national decadence could not well be raised. If soldiers are not to bring wives to India, what then? We know what the question means, and a damnable one it is. It means what we do not care to write here, but what will never be accepted by Englishmen till they are as a people on a fair way to ruin. Instead of preventing soldiers from taking wives, we say, give every soldier the opportunity of marrying, in India or anywhere, and the result will be beneficial to the army."

It is good that there is a controversy. Hitherto it has been an axiom in the army that soldiers must by no means marry, and everything has been done to make it impossible for the poor soldier to have a wife with him.

—Nine and a half millions of telegraphic messages were last year despatched from stations in Great Britain.

—The Hon. Arthur Kinnaird lately presented a petition from the Directors of the London Missionary Society, to the House of Commons, in favour of a re-adjustment of the relations of the Indian Government to the opium traffic, in order to put a stop to the cultivation and sale of opium by the Government within the English provinces of India, for the purpose of revenue.

Tuesday, March 28.

—*Times of India*: "The Crimean war cost France 340,000,000*l.*; the war with Austria, 60,000,000*l*; those in China and Mexico, 40,000,000*l.* If we place her loss in the present war at the figure quoted by German statisticians as representing the cost to Germany—180,000,000*l.*—and add that to the sum which she must now pay as war indem-

nity, we find that the present campaign has cost France 380,000,000*l.* This calculation omits the value to the country of the revenues derived from Alsace and Lorraine, and of the railways there; although it is possible that the Germans may grant compensation for the latter. These figures show that, at a rough guess, the Second Empire has thrown away in war 820,000,000*l.*, a sum considerably exceeding the entire National Debt of England."

—Melbourne, Feb. 28: The different Governments are considering a proposal to run a steamer between Cardwell and Sourabaya to carry telegrams, pending the completion of the through lines expected to be ready in October next.

—Sydney: The Government is considering an offer to run a mail service, viâ California, for a subsidy of £45,000 per annum. An attempt to abolish the newspaper postage has failed for the present. A new gold field has been discovered near Forbes. A very abundant harvest has been gathered, and special thanksgiving offered up therefor.

—A fire at Yeddo has destroyed 300 houses.

—*Times*; Paris, March 1: "The Place de la Concorde presents a most grotesque aspect, with patches of crape upon the faces of all the female figures. Had the whole figure been draped the effect would have been striking enough; but the French in bandaging up their noses and eyes in black have not exhibited their usual taste. Even the Germans are amused at it. Finding it dangerous to trifle with the Bavarians who are lounging about the 'Place,' in the midst of which their arms are piled, the mob set upon an unhappy woman. I could not imagine what they were worrying on the ground like a lot of terriers on a rat; finally, they swept the object along with them, cuffing and dragging it among them, while they yelled like demons, out through the line of sentries into the Rue de Rivoli, where an officer and some men came to the rescue, and I then for the first time perceived what seemed from her dress to be a lady, with her hair all down her back, and apparently unconscious. It would seem she had been caught speaking to a German officer, and at least a hundred of the chivalrous defenders of Paris set upon her in the hope of being able to tear her to pieces before help could arrive. That she can live after what I saw her suffer seems improbable. That the cruelty of the scum of this city is only equalled by its cowardice the events of the last few days have made abundantly evident. It may be that the Germans have come to teach them the lesson they have yet to learn."

Wednesday, March 29.

—Warlike disturbances are expected throughout Japan.

—Chinese troops are gathering near Tien-tsin.

—*Star of India*: "We hear that three boys of the Byculla Schools (B. E. S.) having been found to have appropriated some moneys belonging to a school-fellow of theirs to their own use, have been ordered by the committee to be expelled from the schools."

Thursday, March 30.

—The Rev. Messrs. Cummins and Pace are appointed Chaplains of Belgaum, and the Rev. Mr. James of Ghorpoorie, Poona.

—*Daily News*: "General Grant has received the Fenian exiles at the White House. We have not the least objection. The President of the United States has the right to choose his own associates. If Her Majesty had given an interview to Mr. Slidell or Mr. Mason, or, to select a more appropriate instance, had invited Mr. Jefferson Davis to Windsor or Osborne, there would doubtless have been a loud outcry on the other side of the Atlantic. But the Queen would not have had General Grant's excuse. She does not hold her office for a term of four years only. She has not to conciliate a Southern emigration. But though the President's conduct in this matter does not affect us, it is likely to interfere with the estimation in which he, and the great nation of which he is the head, are held in Europe. Republican simplicity should be associated with the Republican dignity, as it often has been most worthily in the Chief Magistrates, the Statesmen, and the Foreign Representatives of the United States. It is a pity that the two qualities should ever be separated."

"There is just this that can be said for the President. The White House is open to every one without any previous announcement. We [illegible] to learn that it was in this informal way the visitors entered.

—*The Calcutta Examiner* of the 24th says it has received an official letter from the Commissioner of Police, Calcutta, to the effect that at the desire of the Lieutenant-Governor, the Commissioner has written to Mr. Andrew Mackrae, care of Continental Wine Company, warning him that if he again advertises for subscribers to his lottery, called the Grand Universal Derby Sweep, he will be prosecuted under section 3, Act V. of 1844, and taking the opportunity of reminding the local journals that under the above Act, the publishers of such advertisements are also liable to be prosecuted.

—A peculiarly sad occurrence has happened at Belfast. A fine young man, named Louis Rayment, a butcher, was in the act of chopping up meat, when a women named Foley, who happened to be standing near him at the time, pushed his arm in fun, so that the chopper, instead of entering the meat, cut off the top of his forefinger, and went deeply into his hand between the forefinger, and thumb, severing the artery. Next day tetanus or lockjaw set in, and two days afterwards the unfortunate young man expired.

Friday, March 31.

—*Englishman*: "Rangoon, March 24th, 16-5 hours. The main wharf and godowns burned down. Loss estimated at one lakh of rupees."

—*Bombay Gazette*: "We stated the other day that some of the Nager Banias who had been excommunicated on account of their taking *khana* with Mr. Cursondass Mooljee and Mr. Cursondas Madhowdas, had applied to be re-admitted into the caste. We now learn that at a meeting of the members of the Bania community, under the presidency of Mr. Narotumdas Madhowdas, held this week, it was resolved that the Nagur Banias who are now residing in Bombay, and who have been excommunicated, should be re-admitted into the caste, on their undergoing certain penance and shaving off their mustaches!"

—Deaths last week, 308.

—The Steamer *Nada* is threatened with seizure because she—being a British Registered vessel—is partly owned by persons not British subjects.

—Our incoming Mail did not leave Aden till Monday evening last. She was probably delayed at Suez for the mails of the Southampton Steamer that broke down.

CONSCIENTIOUSLY WRONG.

"Can a man be conscientiously wrong?" said a friend to me one day with whom I had been conversing about the necessity of having the conscience scripturally enlightened and guided. "Do you really mean to tell me that a man can go wrong, and yet fancy that he is going right all the while? Is not conscience like the compass on board ship? and a man surely cannot go far wrong who sails by the card."

"I grant you," I said in reply, "that conscience is the compass; but what if the compass itself be disturbed, as it sometimes is? how will it fare then with the sailor who trusts himself implicitly to it? Let me illustrate my meaning by an example. I think I can show you in what sense a man may be conscientiously wrong.

"In 1854 the 'Tayleur,' a fine ship of above 3000 tons actual measurement, built of iron throughout, was lost with 290 of her crew at Lambay on the Irish coast. The case was afterwards very carefully investigated by the Board of Trade, and the official report attributed her loss to the 'supposition on the part of the captain' that the compass before the helmsman was correct." Here, then, we have the loss of a large and valuable ship, and 290 souls attributed to an unchecked and unnoticed disturbance of the compass, by reference to which the ship was being carefully and conscientiously steered.

"Let me mention another case equally worthy of notice. An iron steamer belonging to one of the principal companies of Liverpool, which had shown great uniformity as to local attraction for several years, was in 1857 proceeding down Channel, under the command of a distinguished officer, who was on his seventy-third voyage past that coast. It was a pleasant, calm, hazy evening, and the commander 'supposed,' from her standard compass, that the ship was heading fairly for the Longship's Light. But just after sunset a cry suddenly arose from the look-out man of 'Rocks ahead!' and, to his amazement, the experienced commander found himself running stem-on to the stones in St. Ives' Bay. It was afterwards found that the local attraction on board must have varied sixteen degrees after leaving Liverpool. The ship and crew were barely saved from destruction. Exposed to this danger, what is the advice given to shipmasters? 'A prudent commander will never trust to his compass for a single day if celestial observations can be taken.' And so I would say a prudent man will never trust to his conscience for a single day without referring to that infallible standard of judgment which has been set up in God's word for our guidance."

How many there are on the voyage of life who thus presume on a following of conscience, and who therefore in many things do wrong and go wrong without any serious misgivings. Let not such think that they are being warned against an imaginary danger. In the case of Saul of Tarsus we have an example of a man conscientiously wrong. He speaks of himself "as injurious and a blasphemer," as "not worthy to be called an apostle, because he persecuted the church of God." And yet the same apostle says in another place that he had "lived in all good conscience before God unto this day."

You are fairly puzzled by this apparent contradiction. Here is the apostle alternately blaming and excusing himself. At one time saying that he was right, and then wrong in following conscience. How is this contradiction to be cleared up?

I think the illustration helps us to see how a man may be at the same time right and wrong—right in following conscience as conscience, but wrong in not taking care to enlighten that conscience by the only infallible standard—the written word of God.

The blame which attached to the commander of the "Tayleur" consisted, not in steering by his compass—for how else could he work his ship at all—but in presuming that all was right with the compass when in reality it was all wrong in its bearings. He took things for granted which no careful seaman should do, and paid the price of his presumption with the loss of a fine ship and 290 souls on board.

Now, my reader, though you may not think so, the danger of being "conscientiously wrong," particularly with regard to religious truth, is very great indeed. In moral conduct I grant you it is different. Conscience is there a safe if not an unerring guide. But as we see in the case of Saul of Tarsus and of many other persecutors, his very "zeal for God" when "not according to knowledge" led him into more dangerous error than if he had been an utterly unconscientious man. We are alarmed at the fate of those who have gone down headlong into the whirlpools of drunkenness and crime, or have run ashore on the shoals of indolence and ease. But many as these are, there are more of those who go wrong in religion because they think they are right, and who err from the way of life because they presume it cannot so happen to them.

The extent to which we may rely upon conscience depends upon our care to correct its variations, and to compare them with the unerring standard of God's word. Conscience is a very good relative guide; but, like the compass, we must be on our guard against those secret attractions which bias the will and disturb the judgment. The operation of swinging a ship in order to adjust her compasses is a delicate process which is done in harbour for this very purpose. The mass of iron in one of our iron ships disturbs the magnetic current by which the needle is set. This amount of disturbance must be calculated and allowed for. Now, it is easier to calculate the errors of the compass than those of conscience. "Who can understand his errors?" David exclaims. "Cleanse thou me from secret faults." The better we know ourselves, the less we dare to trust in ourselves, the less we boast about an approving conscience, and the more earnestly we cry out, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting."

Such is the deceitfulness of the human heart, that it needs the test of the law to bring out the exceeding sinfulness of sin. It is the Spirit's office thus to convince the world of sin, that, feeling our need, we may fly to the atoning blood of Christ as the only fountain opened for sin and for uncleanness. Learning our own unworthiness, we desire to put on the all-worthiness of our risen and accepted Mediator, and, trusting entirely on him, we are thus "guided by his counsel, and afterwards received into glory."

Let us sum up what we have to say on this subject in the words of the apostle: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." He elsewhere desires us "to hold the mystery of the faith in a pure conscience." 1 Tim. i. 19; iii. 9.

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Government of Maharashtra
on 28 February, 2020

But if a man may be conscientiously wrong, what shall we think then of those who sin against their conscience? "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Miscellany.

—*Madras Church Missionary Record;* Megnanapuram; Rev. J. D. Thomas:

"During the half-year we have had an accession of 116 souls to Christianity. In one village, where we had none before, 42 persons have joined us, in Sattankulam 25, and again in another place 20, and in four other villages 28 people have come under instruction. I have a very gratifying fact to mention of one of the pastorates. The clergyman told me that many people in his village were anxious for baptism. I spent two days among them, examining them as to their fitness and preparation for the sacred rite, and giving them such instruction as I deemed suitable and necessary to their capacities. Some of them seemed deeply in earnest. I baptized 51 adults, of whom 44 were women and 7 men. Sometime afterwards, at the same place, I baptized an old woman between eighty and ninety years of age. She strongly expressed her faith in the Lord Jesus, and her desire to die in this faith. In another part of the district, some people who came over to Christianity about five or six years ago, still continue steadfast in their profession. I long to see more spirituality among our people generally, more real change of heart, more true repentance, more of the one thing needful, the blessed work of the Holy Spirit."

—Bombay Tract and Book Society's Report for 1870; *New Publications:*

Hymns and Spiritual Songs.—Marathi, 145 pp. 12mo. We have here a collection of sacred lyrics in the Vernacular, in pure Native metres, the composition of Mr. Krishna Ratnaji Sangale, an esteemed Christian of Ahmednuggur, who has long been known for his poetical taste. We have here 109 hymns and spiritual songs, embracing a wide range of subjects, such as,—The existence and unity, the providence and kindness of God; the condition of man; his need of a Divine Teacher; Christ in his varied aspects; the Gospel, its freeness and fulness; the conflicts and various experiences of the Christian; prayer; heaven, &c. Seldom has a volume more welcome to Native Christians issued from the Press in Western India. This sacred poetry will, by the blessing of God, enter into the very life of Christian families, and these hymns will take their part in moulding the minds and purifying the affections of the rising generation.

The Divine Method of Salvation.—Marathi, 76 pp. 12mo. This is also a metrical work, and by the author of the one just mentioned. It received the prize offered by J. Murdoch, Esq., for the best poetical tract in Marathi embodying some Scriptural subject illustrative of the way of salvation. It consists of Abhungs, Aryas, and other metrical forms, and the history of the Prodigal Son is interwoven with the argument happily and impressively. A large edition has been printed, and it is hoped that there may be a wide distribution of it throughout the Presidency. May it please God to use it for the communication of the truth that is unto eternal life.

The Way of Salvation in words of Counsel, Admonition, and Comfort.—Marathi. We have here a roll of texts for every day in the month, in large type, to hang upon the wall. It is long since a desire for something of this kind was expressed, but it was impossible to gratify it, for want of sufficiently large type. Mr. Thomas Graham, now of the Education Society's Press, to whom we are indebted for many admirable fonts of Marathi and other type, has at length cut a beautiful type of the size required for wall texts, and so it became possible to bring out this roll. The Rev. Narayan Sheshadri prepared the work from the English. Besides the monthly rolls, separate sheets of the texts will be available for use in schools and for placards.

Conversation about Caste.—Marathi, 18mo. 44 pp. This is an original work by the Rev. Sidoba B. Misal, written specially for the Koonbie class, but fitted also to interest Marathi readers generally. It is in a conversational form, and a good deal of poetry is interwoven with it. We trust that it will be extensively useful.

Wrath to come.—Sindhi, 12mo. 12 pp. This is a translation of one of the earliest Vernacular publications of the Society, made by the Rev. G. Shirt, of Hydrabad, Sind, and carried through the press by him at that place in the Gooramukhi character. This is the first of our publications in that language.

Law, in its Relation to Salvation; an Inquiry for Brahmists.—English, 8vo. 20 pp. We are indebted for this to the Rev. Henry J. Bruce. The subject is of the highest importance. The opinion that there is any necessary antagonism between Law, whose operation is traceable throughout the universe, and Revelation, is shown to be groundless; more than this, it is shown that the salvation of man in consistency with the dignity and supremacy of divine law is only possible under the Christian system. We commend this carefully written argument to the consideration of those in India whose minds have received a measure of enfranchisement, and who have begun to see the importance of the momentous question, How shall man be just with God?

We are glad to hear from the Rev. Baba Padmanji that the Marathi version of the Annotated Paragraph New Testament is steadily proceeding. We hope to be able to go to press with the Gospels this year.

Several unpublished works are under the consideration of the Marathi Committee. One of these is a Marathi translation of the "Discussions by the Sea-side;" another is a translation of a work entitled "The Cross-bearer;" another a collection of stories for the young; and another is a book of daily meditations with prayers.

A Marathi translation of Kurtz's Scripture History was offered by the Rev. Mr. Schwarz and accepted by the Society, but the publication of it has been suspended, on account of the return of Mr. Schwarz to Europe, for a season.

TELEGRAPHIC NEWS.

Paris, March 25th: The Central Committee have ordered that an accusation be issued against a member of the Government, that hostile journalists shall be arrested, and that the surrounding districts of Paris be forcibly occupied.—The Revolution is spreading to the Provincial towns.—The Versailles Assembly have adopted by 423 votes against 79 a project for the organisation of Volunteers.—The insurgents have taken possession of the Palace of the Louvre, and attacked the house of a Mayor. After a parley they agreed to leave the Mayor's house to the Loyal Guards.—It is asserted that the Central Committee and the Mayors of Paris have come to an understanding. The communal elections took place on Thursday. The election of the Commander-in-Chief will be held to-day.—Owing to the disturbances in Paris the Germans are taking precautionary measures. Their batteries have again arrived before Paris, and their troops are being concentrated.

26th: A revolutionary proclamation has been issued justifying the insurrection.—The insurgents have elected Menotti Garibaldi Commander. The Commune have proclaimed the Marseilles Prefect Commander.—The Mayors have been made prisoners.

28th: M.M. Blanqui, Flourens, and Felix Pyat have been elected Members of the Commune. The elections passed off quietly. The Republicans had a majority.—The Assembly at Versailles have refused to declare an urgent motion for annulling the Communal elections.—M. Thiers denies emphatically any intention to upset the Republic.—Prince Bismarck reiterates his proposition to occupy Paris, which M. Thiers refuses to comply with.—The Prefect of the Loire has been assassinated.

London, 28th: The Queen of Sweden is dangerously ill.—The Emperor Napoleon visited Queen Victoria yesterday.—The Lords' Committee are considering the Albert Life Bill.

Paris, 29th: The Official Journal energetically calls upon good citizens to assassinate all Princes.—The Central Committee has been dissolved. It has been replaced by a sub-Central Committee which is actively organising a military force.—The Bank of France has made an advance of five hundred thousand francs to the insurgents. The Prussians are concentrated near Paris. It is asserted that M. Thiers is steadily carrying out the organisation of trustworthy forces which will march to Paris in eight days.

London, 29th: "Albert Reconstruction Committee Bill passed Committee House of Lords, although strongly opposed by liquidators."

30th: The *Times* of to-day states that the Germans have consented to increase the garrison of Paris to 80,000 men.—It is asserted that the Government have consulted Generals Chanzy, Ducrot, Trochu, and Leflo, and have determined on a plan of attack on Paris, which will probably take place in a fortnight.—The Albert Reconstruction Bill has passed Committee in the House of Lords. Lord Cairns has been appointed arbitrator.—The Queen opened the Albert Hall yesterday.—Mr. Pope Hennessey has been appointed Governor of the Bahamas.

PASSENGERS SAILED.

Per P. and O. S. S. *Tanjore* to Aden and Suez.

For Brindisi.—Lieutenant H. H. Cole, R.E.; Mr. Maclean; Lieutenant Colonel Murray; Rev. E. R. Baierlam.

For Southampton.—Colonel and Mrs. Lester and child; Mr. Cary; Miss Browning and a child; Mrs. Harley and 2 children; Mrs. Williams, 2 children and European female servant; Mr. Thomas Walker; Surgeon and Mrs. Sinclair and 3 children; Mr. H. B. Knocker; Mr. M. Hollinsworth; Mr. C. Baker; Captain and Miss Macalpin; Mr. Sadler, Mr. Marsh, Mr. Dorey, Mr. Buckland, and Mr. Inman.

For Suez.—Mr. L. B. Stone; Mr. P. Schonberger; Mr. Keim.

For Gibraltar.—Mr. and Mrs. C. R. De Wells, Rev. L. A. J. H. De Sa, and Rev. J. C. Coats.

PASSENGERS ARRIVED.

Per P. and O. S. S. *Surat, 25th:*

From Brindisi.—Mr. McKewan; Mr. Harrison; Mr. Stephens and infant; Col. and Mrs. Carden; Mr. Cordery; and Mr. Tipping.

From Southampton.—Mr. Browne.

From Suez.—Mr. and Mrs. Charrier; and the two Misses Murray.

From Aden.—Mr. Banks.

DOMESTIC OCCURRENCES.

BIRTHS.

SMITH—March 5th, at Neemuch, the wife of Mr. W. Smith, Barrackmaster, of a daughter.

DUTHIE—March 26th, at the Bombay Scottish Orphanage, Mahim, Mrs. Robert Duthie, of a daughter.

MARRIAGE.

GOODFELLOW—BARRAS—March 23rd, at St. Paul's, Poona, Captain G. R. Goodfellow, Bombay Staff Corps, to Hamilla Mary, daughter of the late William Barras, Esq., of Lalcham, Middlesex, formerly of H. M.'s 9th Lancers.

DEATHS.

COLLYMORE—John Henry Collymore, Inspector of H. M.'s Customs, deeply regretted, aged 51 years.

GINGER—At Bombay, on 24th March 1871, Thomas Ginger, deeply regretted.

WILLIAMS—March 27th, at Parell, of abscess, the infant son of Mr. R. K. Williams.

POWELL—March 28th, at Belgaum, Mr. Peter Powell, aged 63 years, deeply regretted.

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